Ethnic Press Section
Canadian Citizenship Branch
Room 613, Bourque Building
Ottawa, Ontario # 5764

Friday, July 29th, 1966
12th OF AV, 5726
SIDRA:
VAETHANAN

CANDLE LIGHTING
Toronto: 8:28
Montreal: 8:11

PHIL GIVENS PILGRIMAGE TO AUSCHWITZ (Editorial, page 4)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

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AWAIT OTTAWA DECISION

NO NEW PERMIT FOR NAZI AGITATOR

By a CJN Special Reporter

John Beattie, the self-proclaimed Nazi leader, will not be able to make use of the Allan Gardens facilities in the near future, according to reliable information. The City Council of Toronto is determined to withhold any permit to the rabble rouser who preaches hatred and Hitlerite theories for a new park spectacle. Though some in City Council are fighting for the letter of the freedom-of-speech-law in the case of the agitator, the majority of our City Fathers are convinced that a new meeting of Nazis in a public park inevitably would lead to serious incidents. A number of citizens belonging to different political parties. Jews and non-Jews alike, say that they would oppose any hate manifestations in this growing, industrial metropolis.

At the same time, The Canadian Jewish News was told that, despite the decision of the Toronto City Council — pending the outcome of the Beattie case in court — and notwithstanding the official Ontario government position against hate dissemination, the final solution lies in Ottawa. Unless the Government acts in the spirit of the Cohen Committee, which it appointed to find an answer to this problem, the City Council here again will be faced by pressure of some circles who believe that even a genocide theory peddler should be given the right to speak.

CONSPIRATORS WHO ALWAYS TALK OF PEACE

When Russia promised military help to Egypt. From left to right: Soviet Premier Kossygin; Russian ambassador; Nasser.

U. S. PERTURBED

CAIRO WAR THREAT VIEWED WITH CONCERN

BILLION DOLLARS SOVIET ARMS FOR EGYPT ADVENTURE

GENEVA, SWITZERLAND (CJN) — Diplomatic observers here are perturbed by the serious developments in the Middle East. One diplomat representing a Western power told The Canadian Jewish News that dictator Gamal Abdul Nasser was informed on Monday that the United States views with concern the bellicose statement made on Saturday in Cairo by Field Marshall Abdul Hakim Amer, the first vice president of the United Arab Republic.

In a speech in the presence of Nasser during the annual military parade marking the anniversary of the end of the Farouk regime, Amer stated:

● "The armed power of the United Arab Republic must be in a position at anytime to deter Israeli aggression and then be able to advance to liquidate it (Israel) in the fight that every Arab dreams of and is preparing for."

Amer delivered this most aggressive anti-Israeli address prior to one of the largest military parades ever seen in Cairo, where many new Soviet jet planes and missiles were shown.

Amer was also referring indirectly to the recent Syrian-Israeli incidents and promised that the United Arab Republic will protect and defend every Arab country against "Israeli aggression" despite internal Arab feuds.

● **This last statement is interpreted by diplomats as meaning that Cairo would intervene in any Arab-Israeli conflict whether or not its help is asked for.**

"Egypt", Nasser's number two man also said, "will always maintain absolute superiority in both quantity and quality over Israeli arms."

● Diplomatic circles here are stressing the fact that while the Soviet Union talks about peace and relaxation of tension Moscow has supplied Egypt with more than $1,000 million worth of weapons in the last eleven years.

● Intelligence reports from Cairo also indicate that Russia recently presented Nasser with air-to-air missiles and hundreds of new tanks.

● In Jerusalem Prime Minister Levi Eshkol called upon tht Arabs to desist from provocations. He also told the United Nations (in connection with the Security Council's debate of the Syrian complaint) that it is the duty of the World Organization to help promote peace in the Middle East.

Also the Prime Minister told the United Nations that peace on the Arab-Israeli borders is a reciprocal matter and after eighteen years, the time has come for peace. It is unthinkable, he said, that neighbours should despatch murders against Israeli farmers on the theory that they are immune against Israeli reaction.

Last week two new incidents marred the border situation.

● In upper Galilee an alert watchman in the settlement of Margaliot helped avert a disaster when he discovered two charges of explosives under the home of a large border family.

NO HELP FOR SLOMOVITZ

POOR JEWISH FAMILY DESPERATE
NO COMMUNITY FUNDS FOR DESTITUTE

by Ruth Goldsmith, The Canadian Jewish News Reporter

"The Toronto Jewish community is not equipped to handle emergencies", stated an official of a Jewish communal welfare agency in reply to my enquiry regarding Mr. and Mrs. Martin Slomovitz and their four small children, whose home was destroyed in a fire Saturday night.

I was then informed:

"These cases must be taken care of by the Salvation Army and the Red Cross".

HOMELESS AND POOR

Martin Slomovitz, 35, told me in anguished tones that when his house on Rebecca St. 15 caught fire he ran to the nearest fire hall — on Ossignton Ave., only half a block away — to find it empty. Another fire had tied up the fire engines and by the time a further alarm had been called, his shabby little home was a gutted ruin. Thousands of dollars wil be needed to make the house habitable again; and in the meantime, he has to find a roof for his wife Annette and their four children Hennya 8, Aviva 7, Abraham 5, and Goldy 4.

WIFE CANADIAN-BORN

Slomovitz is a survivor of Auschwitz and other concentration camps and came to Canada fourteen years ago. He married a native-born Canadian girl and works in a factory producing mattress springs. Now his children do not possess a mattress of their own.

WHY DON'T THEY HELP UP

The Slomovitz lawyer was out of town when the fire occured and the two companies with which the house and furniture are insured both haggled over his claim. Slomovitz naturally went to his own community for help — the Jewish charity organizations — but there are no funds for emergencies such as these. While thousands of more fortunate Jewish youngsters enjoy camps and swimming pools, his four wan children huddle closely to their mother in one cramped, torried room over a tavern on Queen and Ossington. Wearing a shirt given to him by the Salvation Army, Slomovitz cried:

"My children have not had a decent meal since last Saturday. Why won't they help us?"

Annette Slomovitz was unable to salvage any of her belogings from the gutted house. "My only thought was to save the children" she said. "I just wanted to get them safely out of the house". Her children are all that remain of her modest household.

CONTROLLER CAMPBELL HELPED

The couple expressed their gratitude for the assistance of Controller Margaret Campbell, who came personally to help. The Controller told me that in many of these cases, people lose their homes and panic. "When I found out that at least one family would be homeless, I immediately had the Salvation Army move in to help. I contacted the Columbia Hotel nearby, where they were offered free temporary accommodation".

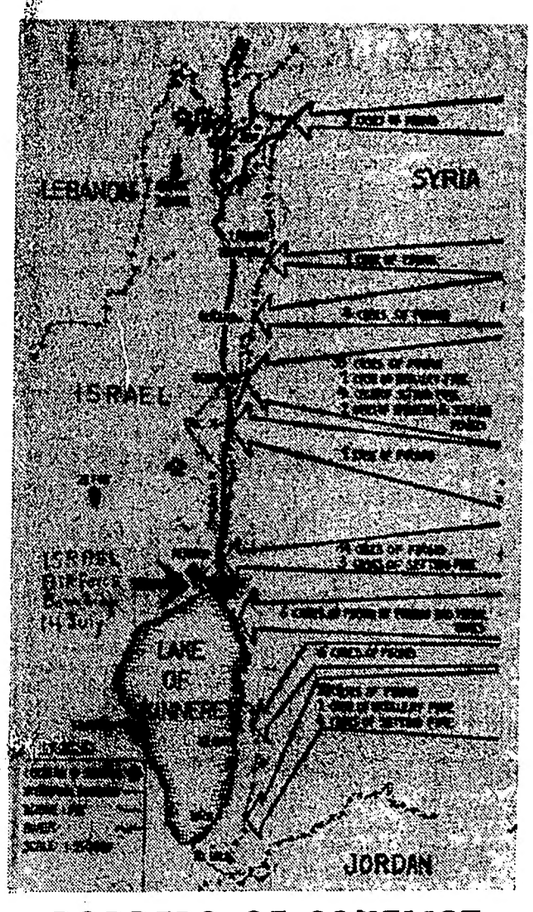
Controller Campbell regards her part in this episode as "a service to keep them from panic". She continued: "It concerns me that people with children can get into a horrible position and not know where to go or what to do. The City does not pay for accomodation beyond a certain very short period for people who are not welfare recipients. If someone from the City is really concerned, it does give them some security".

NO HOPE

The Globe and Mail reported that Slomovitz was critical of Jewish charities for not coming to his assistance. Where does Jewish charity begin? For the Slomovitz family, it has not begun at all.

Were Martin Slomovitz a recent immigrant, he would be eligible to receive clothing, welfare, even housing. But as a self-supporting indepnedent citizen, he is not entitled to any assistance. And so, when tragedy strikes — charity ends. Despairingly, he decided:

"We shall have to move into my brother's appartment — they have two rooms and a kitchen. But when he returns from vacation with his wife and two cildren there will be ten of us. Who will rent rooms to a family with four kids?"



BORDERS OF CONFLICT

Map shows recent incidents along the Syrian-Israeli border. The solid black arrow points to the site of last bombing by Israeli airplanes.

JOHNSON, SHAZAR TO MEET IN WASHINGTON

WASHINGTON (CJN) — President Zalman Shazar is to visit President Johnson on Tuesday August 2, during his week's stay in the U.S., the White House announced. Mr. Shazar was to arrive in the U.S. from Brazil on July 28 on his way home.

Although the visit is described as "informal" it will include talks between the two Presidents and a White Hause dinner on the night of August 2. Mr. and Mrs. Shazar will stay at Blair House, the President's guest residence.

Mr. and Mrs. Shazar arrived in Rio de Janeiro by air from Sao Paulo where they spent two days following a 24-hour visit to Brasilia. They were met at the airpor by Guanabara (Rio) Governor, Francisco Negraó de Lima.

• Commentary •

By M. J. Nürenberger

Canada's Protest Ignored

RUSSIA: THE ENIGMA

Several weeks ago, the Leader of the Opposition, the Rt. Hon. John G. Diefenbaker, asked the Government whether an official protest had been made to the Kremlin regarding the discrimination against Jews in the Soviet Union. The Hon. Paul Martin, Secretary of State for External Affairs, replied that on several occasions the Government of Canada had expressed its concern about violations of human rights "wherever and whenever" they occur.

Furthermore, the Secretary of State for External Affairs hinted in his reply to the Leader of the Opposition that any new intervention on behalf of Jews suffering maltreatment would have to be dependent upon a "considered judgment": whether such representation really would be serving the interests of the Jews in Russia.

* * *

One must recall that it was Mr. Diefenbaker, as Prime Minister, who was the first among the statesmen of the world to protest publicly the ban on baking matzot. Later on, the Rt. Hon. Lester B. Pearson made a similar statement in Parliament. Following that, the present Foreign Minister, Mr. Martin, took a stand during a public address in Ottawa. Thus the interventions on behalf of Russia's Jews had been consistently non-partisan.

Since then, however, it has become practically impossible to obtain specific information as to what the Government had done in defense of the right of minorities in the Soviet Union to practise their religion. Moreover, how the Soviet government actually had replied to the queries both by the former and present government never was made public.

Still I have reason to believe that if there is a thaw—or rather, the first symptoms of such—noticeable regarding the Jewish position in Russia, Canada has played an important role in bringing about such improvement.

* * *

There are two schools of thought on the issue of how to defend the right of a harrassed minority in the Soviet Union. One position maintains that only the old fin-de-siècle diplomacy without public utterance would be of service to the Soviet Jews. This seems to be the stand of Mr. Martin. Mr. Diefenbaker's point of view, however, is: a country like Canada with its known commitment to peaceful coexistence of East and West—a position maintained by both the Conservatives and Liberals—should fearlessly speak up and challenge the Soviet Union, once and for all, to put an end to the shameless disregard of the plight of three million of its citizens.

* * *

I repeat, both parties—the Conservatives and the Liberals—definitely are united in expressing the sentiment of the nation: abhorrence of mistreatment of any minority anywhere. And a voice such as Canada's cannot be ignored—even in Moscow.

EGYPTIANS RETURNED KIDNAPPED BOY

BEERSHEBA, Israel. — Seventeen-year-old Erwin (Dudi) Owitz, who was kidnapped a week ago Monday night by two infiltrators from the Gaza Strip, was returned safely by the Egyptian authorities last Wednesday. He was picked up by an Israeli patrol near the Gaza strip border.

Meeting the press at the Beersheba police station, Dudi said he was spraying the moshav vinyard late on Monday night, and was just about to make a turn at the end of a row when two men appeared with Karl Gustav submachine guns. They pointed their guns at him and told him to dismount and follow them. They tried to switch off the tractor's lights but did not know how.

They then set out on foot, with one walking close behind him with a gun in his back, and the other walking in front. They were dressed in khaki, wore rubbersoled shoes and kefiyas.

He tried to break away once but was struck in the neck with the butt of a Karl Gustav.

They walked on for about two hours. At the border five more armed men were waiting for them. His captors handcuffed and blindfolded him. then put him aboard a jeep and took him to Gaza. Once indoors, he found himself in a normally furnished room.

In the morning he was interrogated by Egyptian intelligence investigators, one of whom spoke fairly good Hebrew. They apologized to him for the incident and told him that he would be returned as soon as possible.

They said that the two men had kidnapped him in the hope of getting a reward from the Egyptian intelligence service, and that they had been immediately arrested and would be tried.

Dudi, the Israel boy who was freed by Egyptians.

For The Record

The Canadian Jewish News is the only Jewish newspaper edited, published and printed in Toronto reularly, 52 weeks a year. It is also the only Jewish newspaper published regularly in the entire province of Ontario.

AUSTRIA TO TRY NOVAK EICHMANN ASSISTANT

VIENNA (JCNS) — The retrial of Franz Novak, a former S.S. officer and assistant to Eichmann, is expected to open in October.

Novak was sentenced to eight years' imprisonment by a Vienna court in December, 1964, on charges of "actions and omissions endangering the lives" of Hungarian Jews he sent to concentration camps.

The Austrian High Court in December, 1965, quashed the verdict on the ground that the court had not considered the question of manslaughter.

The retrial is expected to open in November or December of Robert Verbelen, the wartime Flemish Nazi commando leader, who was acquitted by a Vienna court in December, 1965, on charges or responsibility involving the murder of hundreds of resistance members and others.

Verbelen, who acquired Austrian nationality in 1962, was sentenced to death in 1947 by a Belgian court in his absence on

Helped Bereaved Family: Controller M. Campbell.

FIRST HEBREW COIN BELONGS TO CANADIAN

JERUSALEM, (CJN) — A rare coin which belongs to Mr. Hyman Bessin of Ottawa, well known Canadian philanthropist and community leader, will be exhibited soon in the Samuel Bronfman Biblical and Archaeological Museum here.

In a letter addressed to Mr. Bessin, Dr. P. P. Kahane, chief curator of the museum, stated that "your coin probably is the most important Hebrew coin in existence."

The coin, known as Yehud, "is the first Jewish coin ever to be struck and from a esthetic point of view probably the most beautiful," Dr. Kahane wrote.

The Samuel Bronfman Biblical and Archaeological Museum expressed its thanks to Mr. Bessin for his agreement to lend this coin for exhibition at the museum.

(The Canadian Jewish News interviewed Mr. Bessin about this sensational report that the first Hebrew coin is now in Canada. Mr. Bessin confirmed this report and also told us he has agreed—to lend the Yehud to the museum).

the lighter side

STORY OF GEFILTE FISH

By DAVID JACQUES

The Jewish custom of eating fish on the Sabbath eve is one of great antiquity, and in many ages was regarded as obligatory, as a Din.

It is recorded by Eisler ("The Quest" Vol. IV) that Jewish families in Galicia, living in abject poverty procured a single gudgeon, no bigger than a man's finger, and divided it into as many fragments as there were members of the family in order to observe the ritual.

Not that this has always received rabbinic sanction. In the sixteenth century, Rabbi Solomon Luria, declared that fish should be eaten on the Sabbath itself, not on the eve, but his protest appears to have had little effect.

The origin of the custom has been the object of historic speculation for many years. No clues are to be found in the Old Testament which, strange to say, does not give the name of a single fish, although it names many animals, birds and insects.

In the dietary laws, fish are merely divided into those with fins and scales, which we may eat, and those without, which are forbidden. This corresponded to the current practice in Egypt, where fish without scales were unwholesome, or even poisonous.

The Egyptians, however, attained the same end by declaring such fish to be sacred, and therefore, taboo. Of the six species so venerated, three have been identified as unfit for human consumption, and although the remaining species have never been established, it is probably true that they, too, were inedible.

Talmudists of the past were not quite so reticent as the Scriptures. From them we learn that the leviathan mentioned in Job, Psalms and Isaiah, was a huge sea serpent, and that the female of the species lay coiled round the world.

God, fearing her offspring would destroy the world, killed her and preserved her flesh for pious Jews to feast on at the coming of Messiah. On that day, the Angel Gabriel will kill the male leviathan, and out of its skin will construct a tent in which the banquet will be held.

The custom of eating fish on the eve of the Sabbath is said to be in anticipation of this Messianic celebration. Rabbi Luria's belief, however, was probably traditionally sound, as there is evidence that fish-eating was changed from the Sabbath to Friday during the Babylonian exile, a period when the integration of our ancestors into the cultural life of the country made them familiar with its customs and ceremonials.

Many of these were influenced by the cult of Ishtar (also known as Ashtar, Astarte, Ashtaroth) whose worship as the Goddess of fertility was widespread among all nations, even, surreptitiously, among many Jews.

It is known that fish living in an element from which it was believed all life had sprung, were symbols of fertility and as such were revered by the followers of Ishtar.

This was an ancient belief, and it probably arose from the fact, as postulated by Dr. Sephen Jones, of Yale University, that the prolificity of fish in our great rivers and lakes, offering as they did the first dependable source of a continuous food supply, was responsible for man's earliest settlements, rather than the discovery of the agricultural sciences.

It was thus a Babylonian custom to eat fish on Friday, which was the day dedicated to Ishtar, and it is natural that the exiled Jews should have adopted this seemingly innocent local custom.

That the Jews, too, regarded fish as symbols of fertility is not without foundation. Scheftelowitz (Archiv fur Religionwissenschaft), has pointed out that at one time it was customary in Poland for Jews to eat fish immediately ater a marriage ceremony. Until recently, Jews in Tunis exhibited the tail of a fish on a cushion at a wedding.

The type of fish most favoured by Jews for their eve-of-Shabbat meal was most probably dictated by the circumstances of geography. Such scanty information as is available suggests that communities living far from the sea favourerd, obviously ineluctably, freshwater fish, while those in maritime countries probably preferred sea fish.

From Arab commentators on the Koran, however, we learn of two types of fish to which Jews of old were partial. One of them was called the Jewish Sheikh, and it is described as having a long white beard, a frog's body as big as a calf, and as hairy as a cow. It comes out of the sea on Saturday and remains ashore until Sunday night.

Being somewhat mischievous, it would tempt the Hebrews to sin by approaching their homes on Saturday morning, and the hungry Hebrews went out and damned up the channel, preventing it from returning to the sea. They caught and ate the fish the next day, but were probably punished for violating the Sabbath by being turned into apes.

The second type is called the fish of Moses and Joshua. It is a flat fish, with more meat on one side than on the other. We are told that God blamed Moses for claiming to be the most knowing of men, without attributing his knowledge to God's inspiration.

He revealed Himself to Moses, saying that he had a more knowing servant at "a place where the two sea meet."

Moses asked permission to go and meet the man, and God instructed him to put a fish into a vessel, and where he lost the fish, there he would find the man.

Moses obeyed, and departed on his journey accompanied by Joshua, son of Nun. They eventually came to a rock, and being hungry, ate half the fish and replaced the other half in the vessel. Then they laid down and slept.

While they were asleep, God revived the other half of the fish, and it escaped from the vessel and made its way to the sea. When Moses and Joshua awoke, they continued their journey, unaware of their loss, but when later they discovered it, they returned to the rock, and there they met the man who was wiser than Moses.

"The revived fish was about a psan long. On one side it had bristles and its belly was covered with a thin skin. It had one eye and half a head. Looking at it on one side you would deem it dead, but the other side was perfect in all its parts.

"The people considered it as a good angury, and the Jews paid a large sum to get one, and they carried it away to distant places."

Perhaps one of the distant places was Syria, where Jews were the victims of remarkable discrimination by fish. "There," we are told by one Edward Webbe ("Rare and most Wonderful Things") "was a river with a great store of salmon trouts, that no Jew can catch at all. But let a Christian or a Turk come thither and fish for them and either shall catch them in abundance."

MOVED TO TEARS. - Toronto's Mayor Philip Givens on Sunday concluded his sentimental journey to Poland, birthplace of his parents. He actually was in tears when he left his father's hometown, Belzec (pronounced Belzhets), where 600,000 Jews were exterminated in a camp during World War II. The Mayor, in an interview with the Associated Press in Wroclaw (Breslau), Silesia, declared that he understands the atmosphere of anxiety over Germany in that part of Europe.

(See editorial, page 4.)

the world over

JERUSALEM. — Dr. S. Z. Kahane, 60, son of the late Chief Rabbi of Warsaw and director-general of the Ministry of Religious Affairs here, has accepted the call to become chief rabbi of Iran. He was given extended leave of absence from the Ministry. His successor is Haim Menahem Bassok, 43, legal advior of the National Religious Party.

ROME. — Soviet poet Yevgeny Vinokurov left in protest a poetry reading held in Spoleto where Ezra Pound, American poet and convicted Nazi collaborator, was invited to read his latest works. Last year Yevgeny Yevtushenko made a similar exit when Pound began reading works of other poets at a poetry evening.

JERUSALEM. — Martin Luther King, the Negro leader, will lead a mass pilgrimage of American Negroes to the Holy Land in November, 1957. They will visit both Israel and Jordan.

PARIS. — Andre Malraux, famous writer and France's Minister of Culture, conferred here last week with Israeli Ambassador Walter Eytan on final arrangements for his November visit to Israel.

BONN. — Tunisia President Habib Bourguiba repeated here his suggestion of direct Arab-Israeli peace negotiations. He hinted that Bonn could play a vital role in bringing Arabs and Jews together.

TEL AVIV. — A new Sabbath bill will contain additional legal prohibition against working on the Jewish Sabbath.

DUSSELDORF, West Germany — Two former SS officers, Hermann Muller, 57, and Paul Raebel, 60, were given life sentences for their role in exterminating the Jewish community of Neu Sandtz, Western Galicia.

RIO DE JANEIRO. — Israeli President Zalman Shazar concluded his Brazil visit here. He was cordially welcomed by the President and the Government.

BUDAPEST. — The Hungarian government will renovate the 104-year-old Great Synagogue of Budapest and pay its expenses.

NEW YORK. — Police in Somers, a small town in New York State, is investigating the second desecration of the local synagogue in six months. Swastikas were smeared on the building.

PARIS. — Abd et-Kader, grandson of Emir Abd et-Kader, famous ruler of Algeria, will visit Israel in August. He has been living in France since he quarreled with Ben Bella. He advocated peace between Jews and Arabs.

the right to dissent

WHY THE OPPOSITION TO ORTHODOX ESTABLISHMENT

Dear Editor:

As a reader of the Canadian Jewish News, I wish to be permitted to express some views relative to remarks made here several weeks ago by Dr. Kalmen Kahane, World President of Agudat Israel and a renowned leader of Orthodoxy, to a group of Toronto Jewish Congregations (reported in the May 27 issue, CJN).

The following expressed opinions are strictly my own were not "inspired" by any individual, any religious movement nor any organized group. Furthormore these remarks are not intended to denigrade traditional Jewish Orthodoxy even in the slightest degree. In fact, it is my sincere view that Dr. Kahane was guilty of a disservice to the cause he champions by this intemperate and, to my mind, extreme remarks to the point of arrogance concerning the Conservative trend in Jewish religious life. As a member of a leading Conservative Congregation here in Toronto, I take exception to his reported opinion that the Conservative movement is "associated with assimilation".

While I do not hold Jewish Orthodoxy entirely responsibile for the widespread development of secularism and irreligiosity both in Israel and the Diaspora, their rapid growth, in my view, was accelerated by Orthodoxy's response to their challenge. A brief historical review of Orthodoxy's role vis-a-vis such phenomenon since the early beginning of the twentieth century will be, I suggest, both instructive and enlightening.

To begin with: From which religious community stemmed the tens of thousands of Jewish nihilists, agnostics and atheists who pervaded and exerted a marked influence on Jewish youth in the very heart of the Jewish Pale of settlement in Russia, Poland and Galicia up to the outbreak of the Second World War? Is it not also a fact that practically the entire leadership or this tremendously potent secularist and antireligious movement was dominated by individuals who had received an intensive and strictly Orthodox religious upbringing and training, a considerable number of these being graduates of yeshivot? However, as previously stated, while I do not lay the entire blame for this phenomenon on the doorstep of Orthodoxy, neither do I entirely exonerate it from such blame. I suggest it was Orthodoxy's intransigent position and an almost fanatical insistence that, in order to be an observant Jew, one had to accept unreservedly and unquestioningly all of Orthodoxy's religious practices and observances (despite the fact that some of these are entirely due to accidents, of accidents of history and environment) without even the slightest deviation.

This stubborn attitude resulted in the loss of Jewry's finest intellectuals as well as in the disillusionment and defection of a large segment of its sincerely devoted sons and daughters who could not accept such uncompromising religious conformity. The Conservatice trend in Judaism emerged as an organized movement to stem the tide of such defection. Instead of its being a "means to assimilation", Conservative Judaism, I suggest, is engaged in an outgoing, intelligent and serious effort to salvage the wayward in our midst and to preserve the loyalty and adherence to the Jewish way of life of our present and future generations.

Rabbi Kahane also is reported to have said the Jews of Israel are not at all interested in any "galut religious product", implying thereby that neither the Conservative nor Reform movement have any raison d'etre nor any chance of gaining a foothold in Israel. If so, then why is organized Orthodoxy in Israel so violentiy and bitterly opposed to any suggestion that Israeli Jews be given the choice and opportunity of deciding for themselves whether or not they are interested in these religious trends? The strong and secure rarely fear the weak. Could it be that the Orthodox Establishment in Israel is not entirely sure of its strength and, in deriding other Jewish religious trends as inconsequential, merely is whistling in the dark? Is this perhaps the reason for its intransigence vis-a-vis Conservative Judaism? It is common knowledge that a very large segment of the Israeli Jewish youth is secular minded and, if not actually antireligious, certainly not identified with any religious movement, which is a deplorable state of affairs for a Jewish country. Surely this cannot be placed on the shoulders of Conservative Judaism which never has been permitted by the Orthodox Establishment to gain any foothold and which Establishment has preempted and monopolized all religious matters, be they devotional or organizational in nature. And, when Dr. Kahane remarked that it was unfair to impose a new kind of religion upon the people of Israel, he was, at best, facetious or, at worst, ludicrous. Who outside the Establishment ever proposed the "imposition" of any Jewish religious view on anyone in Israel? Actually all that the Conservative moment ever requested and desires is the elementary basic right and freedom to enunciate its philosophy and religious point of view to the Israeli Jewish community, unhindered and unmolested.

When I attended the convention of the World Council of Conservative Judaism in Jerusalem in 1962, I participted in religious services in the largest synagogue in Tel Aviv and Jerusalem; in every instance I was welcomed by many of the leaders of such congregations in the friendliest and warmest fashion. Without exception, these men importuned me to communicate to the convention their hope and desire: that (the Council) make every effort to introduce the Conservative movement into Israel in a determined and meaningful way "at least for our children's sake if not for ourselves". Dr. Kahane may or may not be aware of these facts but incontrovertible facts they are, no matter how unpalatable and distrubing he considers them to be.

If in recent years North American Jewish Orthodoxy had gained in strenght and stature, it did so because it had adapted itself to new times and changer social conditions, and as the result of a modified outlook on and a more realistic approach to the demands of life, also to the emergence and challenge of other vital and meaningful religious trends on the Jewish scene which is orientated towards the present generation of our youth.

One of history's prime lessons to society is that pregress flourishes best in the soil of a free intellectual climate. If traditional Orthodoxy in Israel accepts this premise and determines its course and functions in keeping with the predominant views of Israeli Jews, it need have no fear of other Jewish religious trends making inroads in their ranks in the Israeli Jewish community. As a prerequisite desiratum to such religious approach and policy, it should publicly dissociate itself, unequivocably and completely, from the intemperate, extreme and divisive pronouncements made by Dr. Kahane during his recent visit in Toronto.

Toronto

JOHN J. GLASS
Barrister

TORONTO SYNAGOGUES

DEDICATION

● Shomrai Shaboth Congregation will hold its dedication ceremonies of the new synagogue during the weekend of October 21st. Ceremonies in connection with the cornerstone and dedication dinner will be held on Sunday, October 23rd, 5:00 p.m.

● Cultural group is being planned to discuss contemporary problems of Jewish life. Topic for the first lecture in the fall will be: The Problems of Conversion, Adoption, Marriage and Divorce Laws in Israel.

● Yesodei Yeshurun, Volume 5, wrliten by Rabbi Felder, spiritual leader of Shomrai Shaboth, is ready for distribution. The Rabbis books are widely used by rabbis, scholars and Rabbinic students and quoted frequently in Rabbinic Responsa, Torah periodicals and encyclopedias on Halakhic subjects.

SYNAGOGUE MAN DISMISSED

LONDON, (JCNS) — The chairman of the Cerkizovo synagogue in Moscow is reported to have been dismissed by a representative of the Committee of Religious Affairs.

No reason was given. The synagogue is a small one.

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CITY OF TORONTO

PROCLAMATION

1966 CIVIC HOLIDAY

The Council of the Corporation of the City of Toronto at its meeting held on the 25th day of May, 1966, adopted a resolution as follows:

"That Monday, August 1, 1966, be and the same is hereby fixed as the Civic Holiday for the current year, and that the Mayor be requested to publish the usual proclamation required for this purpose."

In compliance with the foregoing resolution His Worship Philip G. Givens, Q.C., has proclaimed Monday, August 1, 1966, as the CIVIC HOLIDAY for the year of which all persons are hereby requested to take notice and govern themselves accordingly.

GORDON T. BATCHELOR,
Deputy City Clerk.

City Hall.
Toronto, July 4, 1966.

GOD SAVE THE QUEEN

CITY OF TORONTO

PUBLIC NOTICE RE GARBAGE COLLECTION

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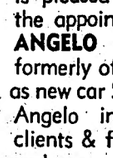

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FUJI MICRO SAFETY

NEW WORLD COUNCIL ON JEWISH EDUCATION FACES CRISIS

GENEVA, (JCNS) — The formal structure of the World Council on Jewish Education, at it's first meeting here has moved closer to reality, but developments at the Council's praesidium meeting indicate that final action will not be completed until next year.

The 12-member praesidium which will continue until then as a provisional governing body, has strengthened the Council's administrative structure with the appointment of a permanent executive director. He is Dr. Azriel Eisenberg, who has been executive director of the Jewish Education Committee of New York forthe past 17 years.

Rabbi Dr. Joseph Lookstein of New York, acting president of Bar-Ilan University in Israel, who has been serving in the temporary post of the Council's Co-ordinator, was elected chairman of the praesidium. This move is designed to strengthen his authority and accelerate formalisatoin of the council as a 50-member policy body that would concern itself with problems of Jewish education on an international level.

Recognition of the centrality of Israel as a creative force in Jewish education was expressed in the election of Mr. Arye L. Pincus, chairman of the Jewish Agency executive, as co-chairman of the praesidium.

Dr. Nahum Goldmann, who will continue as president of the Council, opened the tree-day meeting with a brief address last night, in which he stressed the "continuing need" for a central body in Jewish educations to act as a clearing house and research centre, operating along the lines of a Bureau of Jewish Education on a global scale.

Thirty five prominent Jewish educationists from various parts of the world have joined with the praesidium as participants in the current sessions, focusing their discussions on plans that can be initiated by the council when it becomes a formal entity next year.

IN BRUSSELS: SYMPOSIUM, NO DIALOGUE?

NEW YORK, (JNCS) — Pressure by several national bodies affiliated to the World Jewish Congress has brought about a subtle change in the nature of the symposium on German-Jewish relations planned for the organisation's general assembly in Brussels from July 31 to August 9.

The form of the symposium will be a discussion, rather than the originally envisioned "dialogue" wich presupposes two sides to the question.

In addition, the emphasis will be shifted from a long-range historical orientation to concentration on the negative aspects of German-Jewish relations at the present time.

The original concept of the symposium, as delineated by Dr. Nahum Goldmann, the president of the World Jewish Congress, centered on the view of a "symbiotic" relationship between Germans and Jews over many centuries in the past and a projection into the future. But Dr. Goldmann's view was strongly opposed by the Israeli, Latin American, French and American sections of the W.J.C.

NEW FUNDRAISING SCHEME

NEW YORK, (JCNS) — An imaginative scheme which, if it gets the support which its sponsors hope for, will provide a fund running into millions of dollars a year, has been announced by the Union of American Hebrew Congregation (Liberal) and its theological seminary, the Hebrew Union College - Jewish Institute of Religion.

The scheme provides for the sale of life insurance to congregants under age of 60 in all the 660 Liberal synagogues in North America. The insurance will be sold in units of $100 premium per year, with the named beneficiaries being the insured's own congregation for 50 per cent and the remainder equally divided between the Union and the seminary.

Leaders of the Liberal Jewish movement and insurance experts anticipate a five-year sales figure of $250 million, sufficient to ensure future income capable of supporting far-reaching programmes in theological research, youth activity, community counselling, education, the establishment of institutions and university chairs and a whole range of community projects.

HUMANITE DENIES EGYPT'S ANTI-ISRAELI "OBSESSION"

PARIS. — An encouraging account of a new attitude in Cairo towards Israel is given by the French Communist daily "Humanite" in a lengthy report from its special representative in Egypt. "Contrary to what some imagine," the correspondent states, "Egyptians with whom I spoke did not make Israel their principal topic of conversation. Nor did I detect the slightest sign of anti-Semitism. Quite the contrary. When the talk turned to Israel, the Egyptians strongly insisted on the fact that they were animated neither by racialism nor by religious fanaticism. (Of course I do not pretend that racists and fanatics do not exist on U.A.R. soil.)"

the lively arts • BY D. COHN

● The Hebrew translator of two of Yevgeny Yevtushenko's collected works, Shlomo Even-Shoshan of Kibbutzs She Nahum, recently received an autographed copy of the Soviet poet's latest book—with a personal message of thanks. He found the following handwritten inscription on the fly leaf:

"Dear Shlomo! Forgive me. I don't know how to write letters. I am infinitely grateful to you for your attention to me and to my poems. Yours, Yevgeny Yevtushenko."

● Signor Carlo Levi, the internationally known Italian Jewish writer and painter, has been awarded this year both the Golden Florin prize and the City of Florence prize for modern painting.

● Rich Byzantine archaeological discoveries were made at Shikmona, Haifa's ancient twin city. A hill on the southern approaches of the city, overlooking the Mediterranean, yielded the finds during the fourth season of digging under the direction of Dr. Algabish, manager of the Haifa Museum of Ancient Art.

Newsmen were shown a perfectly preserved bronze pair of scales, complete with half-a-dozen weights from five to 100 grams, the first of their kind to be found in Israel. Ink wells, one of glass, in perfect state of preservation, and writing instruments, indentical with those portrayed in Pompei frescoes, were found as well as metal cymbals, supposedly used by jesters.

The main find was a bronze door bolt and lock which can easily be identified. Other objects discovered included iron tools, oil lamps, pottery vessels, coins, jewelry, needles for repairing fishing nets, all testifying to the existence of a prosperous community. The site of Shikmona was destroyed apparently during the Arab conquest in the seventh century. Many of the finds, including a rare mosaic floor, have been transferred to the Haifa Museum of Ancient Art.

● Chu Chem, the Zen Buddhist-Hebrew musical starring Menashe Skulnik and Molly Picon, had its opening on Broadway set back from Nov. 29th to Jan. 4th.

The show was postponed to permit the director, Albert Marre, to stage the national company performance of the prize-winning musical, Man of La Mancha. Rehearsals start Sept. 26th. It opens in Philadelphia prior to its New York debut. Ted Allan wrote the book for Chu Chem; Mitch Leigh, the music. Producers are Cheryl Crawford and Mr. Leigh.

● Gene Corman, producer of Universal's $6 million war drama Tobruk, starring Rock Hudson, George Peppard and Guy Stockwell, was forced temporarily to cancel production because actor Leo Gordon was too sick to perform in a dying scene which was a key shot in the technicolor production. But, three days later, Gordon was well enough to die, much to the delight of producer Corman.

● Oskar Werner, who stars with Julie Christie in Fahrenheit 451, says he once knew a man who was a tried and trusted bank employee. "First he was trusted, then after he was caught, he was tried."

● Allen Mosk supported himself for five years driving cabs in New York while studying acting and appearing in many off-Broadway plays. Recently he was brought to Hollywood for his first movie. Thoroughly Modern Millie, starring Julie Andrews. So what does he play? A cab driver.

● Marlon Brando says there's nothing more exasperating than a wife who can cook and won't—except a wife who can't cook and will.

● "People used to discuss their problems over coffee and cigarets," sighs Joey Bishop. "Now coffee and cigarets are their problems."

● Twenty-year-old Jeff Howard, New York law student, will make his debut in the key role of a bright, incorrigible pupil in Sandy Denni's class in Up the Down Staircase, Bel Kaufman's best-selling novel.

A WAGNER FIGHTS ANTI-SEMITISM. - Wieland Wagner, 49, follows his grandfather in a great musical career. He has revived and modernized German opera but he is fighting every Nazi manifestation in new Germany. Not only was his grandfather antisemitic, but also his English-born mother Winnifred was the most notorious lady friend of Hitler.

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LESSON OF AUSCHWITZ

GIVENS' PILGRIMAGE

It so happened that Toronto's Mayor Philip Givens visited the infamous Auschwitz extermination camp during the nine days, the traditional period of mourning for the destruction of both Temples and Jewish martyrdom throughout the ages. No Jew—in fact, no human being—can behold the sight of a Nazi concentration camp without being moved to the very depth of his soul. And we are certainly indebted to the Toronto Star for its coverage of these moments when the son of a Polish-Jewish immigrant, himself a native born Canadian, looked upon the crematoria for the living which the Hitlerites had erected in southwestern Poland.

Philip Givens must have thought of the foresight (albeit subconscious) of his father when the latter left that earth now scorched with the blood of millions and where for centuries men have been fighting tribal wars. The thought must have crossed his mind too that only this accident of emigration saved him, who rose to be the mayor of one of the world's most famous cities, from the fate of those others whose parents did not possess the wisdom to search for freedom in the New World.

Thus for a split second Philip P. Givens became Pinchas Feivel Gewirtz, a Polish Jew, a survivor.

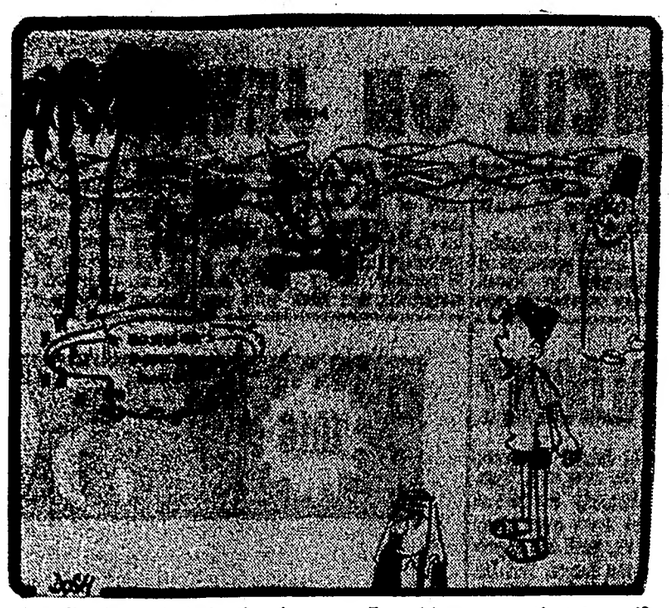
At that moment, he also must have thought of the twisted minds of some on this continent, specifically in this city, who would emulate the bestiality of the Nazis.

We are sure, standing there in Auschwitz, on the ground which has become sacred because of the million-and-a-half children who were burned there alive, he must have made a resolution: from now on, not to allow any would-be Nazi to poison the free air of this country, of this city.

Then and there the Mayor also must have made a silent vow to explain to the people of Toronto what actually happened in Auschwitz—important, too, what happened indirectly to all of us who did not hearken to the voice of despair in those years of the holocaust.

The picture of our generation in the Free World which stood by idly "by the blood of our brethren" must have run through his mind. For Auschwitz not only is a macabre monument to the inhumanity of a people gone amok but a reminder to us that wherever freedom is imperiled a potential Auschwitz can rise.

Thus Philip Givens may bring back this message which we should like to reduce to the most banal and redundant slogans: to forget on the North American continent what had divided Poles from Jews, Czechs from Hungarians—to leave behind us the divisions of the Old World, to build here a society where we can live in mutual tolerance and mutual respect despite differences.



Israeli: stormwinds in the desert or Fata Morgana—what is real?
MAARIV, TEL AVIV

KEEP SMILING

HEIGHT OF LUXURY

Three partners owned a small movie chain in a downtrodden area. They were eager to expand. They learned of a run-down movie house that was for sale in a swanky neighborhood and bought it, with a view of making it a fine art movie.

Renovation began and progressing well. All the fixtures were painted white, the walls red with red carpeting laid wall to wall. It was begining to take on an air of elegance. Now they had to decide about the seats.

"I think leather seats would be best," said Louis. "In case any of the customers put chewing gum on them, it's easier to remove gum from leather."

"What kind of talk is this about chewing gum?" raged Benny. "Did you forget this is gonna be a high-tone movie house with fancy-shmancy customers.... excuse me, patrons! I think the seats should be plush.... because plush is lush!"

The argument continued.

"Well, let's ask Max. He's also a partner. Max, what do you think the seats should be covered with?" asked Louis.

"If you want my opinion, I'll tell you. As far I'm concerned, I'm interested in only one thing.... that they should be covered with backsides!"

Exclusive Report From Jerusalem

GERMANY AND ISRAEL — WHAT NOW?

By Our Israeli Correspondent

Could Israel have succeeded in her spectacular development without the $833 million paid by Western Germany as reparations for Nazi crimes against the Jews? And could post-Hitler Germany's rahablitation in the eyes of the civilized world have proceeded as rapidly if Israel had refused them?

The answer to the first question can be foudn in the Bank of Israel's report on the occasion of the termination of the Isarel-West German Reparations Agreemen:: Israel could not only have survived but she also could have grown to a considerable extent without reparations. There can be no answer to the second question in statistical terms, of course, only a feeling that the agreement contribtuted greatly to Germany's moral image.

The Bank of Israel's 250-page erport shows that Israel's gross national product (G.N.P.) — the total of all income from industry, agriculture, services and investments - incerased three-and-a-half times between 1952 and 1964, and that 15 per cent of this growth could be attributed to the German reparations. The role of the German payments was greater in the first years of the agreement, reaching its peak in 1955 when they formed 19 per cent of the G.N.P.

Although, as figures go the share of reparations in the Israeli economic picture may appear less impressive than one would have expeced, the timing was important.

They could not have started at a better time, for they began at a juncture when, owing to the expenditure during the 1948 Arab war against Israel and as the result of the mass arrival of penniless immigrants from the European refugee camps and from Yemen and Iraq, Israel was on the brink of financial collapse.

Many an Israeli official remembers vividly how the Finance Ministry had to scrape the bottom of the barrel to enable a Cabinet Minister to proceed abroad on an important mission They also recall frantic efforts in Zurich and other financial capitals to obtain shot-term loans of a few tens of thousands of dollars to pay the freight costs of vital shiploads of wheat or petrol on their way to Haifa.

The Bank of Israel's report now discloses that in 1963, the first yea rof the German payments, the State had only $27 million in foreign currency reserves. By 1964 this had increased to $518 million.

Shipping and electric power production were the two reatest beneficiaries of West German reparations Altogether, 49 ocean-going vessels of 450,000 registered tons — representing 70 per cent of Israel's entire shipping space — were obtained from West German shipyards with reparations funds. One-third of the total equipment invested in electric production has been bought with reparations funds.

They also played a substantial part in the development of Israel's industries. Receipt of $66 million enabled 1,310 industrial enterprises to start operation or modernize their equipment Reparations also made important contributions to the development of Israeli railways, copper mining, modernization of building equipment, telecommunications and a number of other economic activities.

But acording to the Bank of Israel, the absence of German reparations would not have prevented a substantial deveolpment of the economy although it would have slowed it down and possibly changed some of its prevailing aspects.

The Bank's economists express the view that, in such a case, Israel would have tried, and possibly succeeded, to raise more foreign olans, particularly by selling Independence Loan bonds. Furthermore, they believe that commercial foreign investment in Israel also could have been expanded and that income from Jewish contributions abroad and from grants from the U.S.A. Government could have been increased.

While the report is optimistic regarding the theoretical possibility of mobiliizng additional foreign fuds, it does not believe that internal savings could have been increased substantially. It therefore reaches the conclusion that imports would have been at a lower level had there been no German reparations, and inflationary presrure would have been stronger.

This, in turn, would have slowed down the unusually high rate of growth of the G.N.P. — 13½ per cen annually — during the reparations period. It would have also slowed down the rise in per capita incomes and consumption, thus probably prolonging for a few years the country's severe austerity regime which preceded the Reparations Agreement.

On the positive side, the bank's report believes that the absence of German reparations eventually would have made Israel less dependent on capital imports and, summing up, it concludes that Israel not only could have survived but culd have krown without German money.

The bank's economic report, of course, makes no attempt to answer the question of how a refusal by Israel to accept reparations would have affected Germany's moral rehabilitation. Characteristic of feelings here is a comment in Davar, which writes: "While Israel cannot and should not deny the great contribution that German reparations has made to her development. Western Germany cannot and should not deny the considerable political benefit she has derived from the areeement... which has contributed in no small measure to her moral image in the eyes of the world."

• the seven days •

ARLON SYNAGOGUE IS 100 YEARS OLD

ANTWERP (JCNS) — The 60-member community of Arlon, the main city of the Belgian province of Luxemburg, has just celebrated the centenary of the building of its synagogue.

Before the Nazi wartime occupation, there were several hundred Jews in the city.

BLAMES POLITICIANS FOR AGENCY'S FAILURES

JERUSALEM (JCNS) — "A complete revolution is needed in the World Zionist Organization and in the atmosphere in Israel if immigrants from the West are to be attracted," declared Mr. S.Z. Shragai, the head of the Jewish Agency immigration department, at a press conference here on Monday.

He blamed Israeli politics for the existence of the Jewish Agency's bureaucracy, which hampered efforts to attract immigrants from the West.

According to figures supplied by Mr. Shragai to Kol Israel, over 10 per cent of British immigrants to Israel since the establishment of the State in May, 1948, have since returned home. Mr. Shragai said that 10,000 had come here to settle and 1,046 had left.

Dealing with the same subject, Mr. Arye L. Pincus, chairman of the Jewish Agency executive, condemned Israelis for causing difficulties in the absorption of immigrants, their cynicism towards Zionism, and their failure to see themselves as part of the Jewish people.

Referring to the sharp drop in Western immigration during recent months, Mr. Pincus said that the Jewish Agency was in the process of drafting a far-reaching programme to encourage such immigration.

TO BE INVESTIGATED

MUENSTER (JCNS) — The Muenster public prosecutor has opened inquiries into the complaint of Werner Sankowsky, 51, one of 15 former Nazi security officials on trial here, that three prosecutor witnesses gave false evidence against him during preliminary hearings.

The 15 men, who were stationed at Stanislav, Poland (now in the U.S.S.R.) during the war, are accused of complicity in the murder of more than 80,000 Galician Jews and members of the Polish intelligentsia.

Sankowsky is also accused of the murder of four Jews. All the accused pleaded not guilty

OPINIONS

The Anti-Hate Legislation: What It Really Signifies

Dear Editor:

One need not doubt the sincere effort by community leaders, government officials and other interested individuals to see that somehow, in the case for legislation against hate propaganda and incitement to genocide, the whole meaning of the need of such legislation is dwindling to naught.

Could experts be wrong? In my humble opinion, it depends upon what the experts are expert on and to what degree they understand the problem.

What then is the answer? Looking at is in proper context, it could be simple. But first one must go back both in time and locale.

At the end of the Second World War, there was no confusion as to what Nazism represented. To refresh our memories, Nazism was declared a criminal doctrine by the World Tribunal in The Hague, guilty of unprecedented crimes against humanity. Trials of Nazi war criminals still are in progress; thousands of war criminals are at large either under assumed names or for lack of witnesses, for how can the dead testify? Also, not all survivors of Nazism ever knew the names of their individual oppressors. The real crime perpetrator was Nazism — for IT represented legalized crime by the state.

So far as the survivors of Nazism are concerned, to this date it is not the individual's name that matters but what he represents. Any man who calls himself a Nazi or propagates such doctrine is in fact a self-proclaimed criminal.

It should be of little concern whether the danger at this time is real, or even present. What matters is: do we or don't we agree with the Nazi doctrine? Do we question the wisdom of the decisions taken by most of the countries of the world following the holocaust, or are we so far removed both in time and place that we cannot understand the moral obligation of this generation and the legacy we must leave for all time?

There are many Germans who reproach thmeselves for their inaction in the early 1930's. Worse, we reproach them; yet we tolerate Nazism here. How does one explain this strange contradiction?

A new generation has reached maturity since the end of World War II — a bold and free generation of young men and women who have had all the advantages of new and modern technology in this wonderful country of ours.

This new generation soon will become the leader and the conscience of our society; freedom is important to them, as indeed to all of us. But they are vulnerable, they have not known real hardship, they have not known oppression; we only can hope they will know how to guard against them.

This brings us to the most ticklish problem of all; freedom of speech.

What does it really mean? I believe most people who have not known oppression take freedom for granted. It is something they have enjoyed always without ever having to worry about it; it seems to be part of them — but only when there is the threat of losing it. So how can we lose freedom?

Some are so afraid to change the status quo, they are paralyzed into inaction, incapable of dealing with the needs of the day, forgetting that laws written a hundred years ago could not possible provide for situations then unforseen.

Freedom of speech never implied the right to libel and incite one group against another. Canada, an "ethnic" country, can least afford it.

Freedom of speech, therefore, must be used with restraint and responsibility. Anyone making a damaging statement publicly about an individual realizes he must have proof to substantiate his claim or else he is responsible in an appropriate way.

But, according to our present laws, a group has no recourse at all.

Following the end of the Second World War, the United Nations dealt with a number of ways and means to safeguard against incitement to genocide. Canada was a signatory of the various documents including the United Nations Convention of Genocide. Among other nations are such democracies as Denmark, Sweden, Norway, Holland, West Germany, Austria, Italy and India. The Mother of Parliaments, Great Britain, on whose constitution most of our laws are based, adopted such law last year. The Klein-Walker Bill, introduced in February 1964, proposed legislation based on the U.N. Convention and group libel law. Other bills followed, resulting only in unnecessary delay. The most recent report by a special committee apparently is designed to have the cake and eat it too. In fact, everything it proposes is rescinded.

Surely there are legal brains in this country to bring forth legislation which would give a meaningful protection against group libel without hurting freedom of expression. Perhaps one assigned to deal with this problem should be required to visit some of the concentration camps which stand today as museums to commemorate for all time man's inhumanity to man.

Certainly there would be no doubt after that as to where the line should be drawn on freedom of speech. Personally I believe the line must be drawn where one individual or group infringes on the rights of another.

And if the survivors of Nazism seem a little impatient, please remember we have been to hell and back. We are the living witnesses of a destruction unprecedented in recorded history — a methodical destruction by intelligent beings whose only reason for this was their fanatical belief in their own superiority and their right to inherit the world, even if it were to go up in smoke first.

We who survived this hell on earth have a responsibility, an obligation to fulfill. We wish to leave this legacy to mankind; it must be engraved in the human consciousness for all time so that no mother ever would have to witness her own child being torn from her breast and smashed brutally against a wall until it was dead.

It is futile to go into details, they are too numerous; too many faint hearts could not bear it.

Thus we cannot speak, nor can we remain silent — not in the face of Nazism revived.

We shall not live forever. However, we hope to finish our job before we depart so that our memories will not be haunted by those who perished in vain. Nor should we have to haunt those who may have failed to understand or act now.

Toronto

SABINA CITRON

Mrs. Citron is honorary secretary of The Association of Survivors of Nazism in Toronto.

SAYS FARBAND LEADERS ARE JUGGLING FIGURES

Dear Editor,

I have no intention of engaging in a lengthy polemic with Messrs. Berger and Kirshenbaum, who have modified the intent of my reference to the Farband members' giving to the United Jewish Appeal.

I made the statement that the average gift of a Farband member would be not more than $5.00, whereas my Labour Zionist friends have evidently taken the average gift of **those** members who **are** U.J.A. contributors. In other words, what they have done is to take the average gift of those of their members who do contribute to U.J.A., but have conveniently neglected to average out those hundreds of Farband members who contribute not a penny to Toronto's major Jewish campaign.

Juggling offigures can produce "facts" to suit anyone's arguments, however, the truth is what counts. My $100 contribution still stands, but on the basis of including the **entire** Labour Zionist movement in a new set of figures.

Toronto **MAX HOFFMAN**

SERMON FOR THE WEEK

TORAH FROM ZION

The prophet had spoken of Torah coming out of Zion and when, in the nineteenth century, the Jewish people, under the impact of emancipation and its naturalistic assumptions, took the matter of their restoration to Zion into their own hands rather than wait patiently for our Messiah as yet to come, it was inevitable that the words of the old prophecy should be revived.

"For out of Zion shall come forth the Torah". These words became a song on the lips of those who laid the foundations for the national reinstatement of the Jewish people in their ancestral homeland. Distinguished writers such as Ahad Haam predicted that Israel would become a spiritual centre for world Jewry. Other envisioned a transnational Jewish people revivified by the cultural activities and spiritual strivings of the hub of all Jewish endeavor, Zion, whence would again come forth Torah.

After eighteen years of Jewish statehood their expectations have become somewhat less sanguine. The home-grown sabra may be a fine upstanding patriot, a clean-living citizen and a responsible and conscientious worker. His contribution to any Torah coming forth from Zion is less in evidence.

It may be more difficult to be a Jew in Israel than anywhere else in the world, and the recent introduction into the curriculum of the Israeli child of Jewish Consciousness as a special subject may indicate that the educational authorities are painfully aware of this.

Some halachic literature has been forthcoming, but one would have to interpret far too literally what the prophet dreamed of, to place discussions of how hydroponics enables religious kibbutzim to observe shemita under the heading of Torah.

What does seem to be coming out of Israel in great quantity and quality is competence, efficiency and know-how. Israelis, trained at home, are achieving positions of eminence throughout the world, especially in Western countries and the scientific and technological contributions being made at the new African countries by Israelis have become a by-word.

Was the prophet wrong or do we interpret Torah too narrowly? No one can deny that Israel's efforts on behalf of humanity constitute religion in the finest and broadest sense of the word. These efforts make for good-will and peace.

What the Zionists meant, however, was something more specifically Jewish. Perhaps they had no right to expect Torah, in this sense, to come out of Tel Aviv any more than out of Torquay or Tucson. For in the sense of reconstructing values and giving ancient symbols a new meaning, all Jews, wherever they are, face the same serious challenges.

Vicarious religion has never been popular in Jewish tradition. If there is to be Torah in the twentieth century we dare not depend exclusively on any "other" country. It will have to come from, among other sources, us.

The Mount Sinai from which the Torah must come to our age is located, as the ancient mountain, in no particular country. We are all part of that mountain and must seek, listen and do diligently wherever we find ourselves.

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JEWS IN IRAN: NEW REBIRTH

By T.H. Leibowitz

My work as a geologist took me to Central Iran, where the lead and zinc mine under investigation lay isolated in a valley in the Tehran and flying south over country mountainous in part and barren overall to such an extent that no early morning "jaundice" could rob it of its impressive sterility.

An hour later the aircraft curved down over Isfahan and the view from the window was suddenly that of green fields gardens and busy street. Sunlight flashed off the blue, green and gold enamelled mosques.

My Armenian driver met at the airport and we set off by land rover for the dusty and extremely hot ride to Yezd. Flying over a dessert we stopped off for tea at aNin. This town, which produces one of the finest of Persian carpets, is small and nondescript and one drives through it in about two minutes.

I was destined to see Yezd many times, either passing through or, more usually, when a day had to be spent buying supplies for camp, spares for the drilling machines, or, best of all, calling for mail. Overnight stays were rare and when they occurred the evening was usually passed in the company of the men building and manning the microwave stations which run from Turkey to Pakistan.

They were a hospitable group of English, Scots, Canadians and Americans, but somehow the atmosphere lacked some of the more pleasant aspects of an "evening" in the African bush, and they passed in incessan drinking, smoking and bragging.

Sometimes an eagle would drift overhead and on several occasions, while mapping in the field, a small bird alighted on my head and without much ado proceeded to pluck my hair. In summer the heat was staggering an relief was difficult to obtain, either at the mine or in Yezd itself.

It was on a day such as this that I made my first contact with the Jewish community of Yezd. I had inquired the whereabouts of the Jewish quarter and I was directed to a street running off a main thoroughfare. This street, like some of the others, was impressively wide.

An earlier Shah had decreed that street would run "here and here and here", and they duly ran as directed. They ran through gardens and houses and in some cases it was still possible to see part of a room "peering" over a wall where the street had, by decree, sliced through it like a bomb blast.

It was at the entrance to such a street that I met a youth leader and we exchanged "Shaloms". A few of the Iranian Jews I met spoke modern Hebrew well, most spoke it poorly, but all spoke some. In every case it had been learned since the establishment of the State. On this day and in this place, this language was used to pronounce the sentence, "I come from Babylon and I was liberated by Cyprus".

The sun beat down and my eyes ached from the glare. My tongue stumbled as I wrested with the words, and I pushed away the Yiddish and Persian phrases that crowed in on me "Today is Shabbat." I said, "I wish to see the shool."

"There are many, come with me," the young man replied. We walked along the pavement and I kept to the shade as much as possible. At the far end of the street, the minaret of the beautiful Juma mosque rose above the flat-roofed town.

As we neared it the masons could be heard chipping away on the stone blocks that were being prepared for renovating the mosque. Suddenly we stopped before a simple iron door surmounted by the Star of David. Our knock produced a scampering of feet and the door was opened by a group of wide-eyed children who fell silently away as I moved into the courtyard.

From there I stepped into the shool and back through time. It was tiny and at the far end was the Ark, with the eternal light burning above it. Alcoves ran down one side and stacks of bricks down the other, where the shooy was being rebuilt.

The bima had been pushed away and the children moved rough forms into the middle of the floor. The youth leader pusher himself forward and called for silence, repeatedly. Finally he got it. He launched into a long speech introducing his "visitor from Israel," I tried to correct him, but it was no use. I had been to Israel and I spoke Hebrew; it was enough.

There were whispers in Persian and a request came through for me to teach them the latest Israeli song. Three years had passed since I worked on oil rigs in Israel, but I did my best with the song about a girl with kisses like mannah.

Fortunately, they already knew it and joined in. They

(continued on page 8)

Traveller's Column

QUERIES AND ANSWERS

Q: Are there kosher restaurants in Western Europe?

Yes. As a matter of fact, in all Western European countries, even in small communities, there are facilities for the traveler who likes kosher food. Amsterdam has an excellent kosher pension. There also is a kosher resturant during the season in Scheveningen, the plush beach resort near The Hague. Antwerp, Belgium, has several kosher restaurants. Flambaum's in Paris now is the Riviera has two kosher restaurants. Also there is a kosher eating place in Strasbourg and in Aix-les-Bains.

In Switzerland one can eat kosher in Zurich, Geneva, Basle and in smaller towns as well. There are excellent vegetarian restaurants in every Swiss city.

West Germany has excellent kosher restaurants in Frankfort, West Berlin, Dusseldorf, Cologne and Munich.

Every travel agency advertising on this page may help you with the addresses of the kosher eating places.

The newest addition to kosher food outlets is Lindy's East in Hong Kong, opened last week by New Yorkers.

(All questions pertaining to travel should be directed to the Travel Editor, The Canadian Jewish News. All queries will be answered in this column only).

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For almost twenty years, KLM Royal Dutch Airlines has been known for its excellent and direct connections from Amsterdam to all major eastern European capitals. In fact, KLM, one of the top international airlines, has permanent offices in those European cities. These offices are staffed with personnel acquainted with the conditions in each and every eastern European country. These experienced staff members know English and the language of the country in which they serve. They are happy to assist any travelers with information about connections and local conditions.

In fact, KLM was the first international airline to establish such offices in eastern Europe. A special brochure published by KLM and dealing with eastern European information is available at travel agencies and from KLM offices.

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Announcement on IMMIGRATION

The Government of Canada advises that persons wishing to migrate to Canada should apply at Canadian immigration offices abroad. Visitors to Canada will not be allowed to remain as immigrants unless they meet the following conditions: They

1. apply before the expiry of their period of authorized stay;
2. have not violated the conditions of their entry; and
3. do not have applications pending prior to arrival in Canada;
4. could qualify as unsponsored immigrants if applying as such abroad; or
5. were, before admission, the spouses or minor children of citizens or legal permanent residents of Canada.

This policy does not apply to persons prohibited under Section 5 of the Immigration Act and persons who entered Canada by fraudulent means. Persons who fail to qualify for permanent residence will be asked to leave Canada voluntarily upon expiry of their period of authorized stay, failing which deportation action will be initiated.

Further information may be obtained by contacting the nearest Immigration Office or by writing to the Department of Citizenship & Immigration, Ottawa, Canada.

HONOURABLE JEAN MARCHAND
Minister of Citizenship and Immigration

HOME TALENT. - Some of the extraordinary King Family, TV's favorite singers of all type songs, who are performing at Toronto's O'Keefe Center from coming Monday, August 1st, through Saturday, August 6th.

ISRAEL INVADED BY GO-GO GIRLS

By a Special Correspondent

Israel has been invaded by the Go-Go Girls. They come from the States to dispense technical assistance on the stage of Tel Aviv's Sheraton Hotel's Magic Carpet nightly.

Two of the Go-Go Girls, Caren Singer, Israel's first Jewish Go-Go Girl, and her colleague Kathie Alexander define the term as a professional Discotheque dancer. There are several hundred in America and they appear constantly on TV. What distinguishes the Go-Go Girl from other professional nightclub dancer, say Caren and Kathie, is that she always dances **above** the audience, either on a stage or else in a cage suspended from the ceiling. Thus there is a certain elevated purity about the calling, since there is no contact between the Girl and the Guests. The latter are active on the dance floor and merely observe or receive technical assistance from the superior performers above.

The Jerk is dying out, they say.

Kathie, a blonde with a beautiful non-bony figure, lives in Miami and teaches dancing at a tourist hotel. Caren, who has long black hair, was a model in Philadelphia until she appeared on a TV show featuring Discotheque dancing. "The talent scout for the Sheraton Tel Aviv saw us both, and that's how we happened to come to Israel."

Both girls are from Philadelphia and have been friends for five years. (Caren will be twenty soon; Kathie is twenty-one.) "We are certainly nothing like Bunnies," says Caren. "Bunnies," added Kathie, "are just waitresses wearing little costumes."

In Israel, the girls are sharing a flat with the Sheraton (female) pianist, as there is not a room to be had in the hotel. They are looking for a place where they can find American - style sandwiches. For work, they wear either mini-skirts or bell-bottom slacks, plus white boots: "The white boot means you're a dancer." Adn Caren, if she stays in Israel long enough, hopes to take Hebrew lessons.

toronto after dark

THE FAMOUS KING FAMILY

Sisters, brothers and cousins by the dozens will fill O'Keefe Center's stage when the celebrated King Family performs for one week, commencing Monday, August 1st. Thirty-five of them, of assorted relationships and sizes, will be on hand to entertain. There are eight daughters and sons of William King Driggs and his wife, Pearl Mortenson, plus a variety of in-laws and grandchildren. Outstanding in the bunch are the singing King Sisters — Maxine, Luise and Alyce — which became a foursome when Maxine retired and Donna and Yvonne joined their sisters. Then, after Donna withdrew, she was replaced by the youngest, Marilyn. Makes you dizzy? You should hear them! Grandually the entire family entered the singing fold. With songs, guitar and banjo solos, a singalong, romantic melodies and impersonations — anything goes.

HELD OVER

It was predicted. Despite mixed reviews, audience reaction is what counts. In Like Father, Like Fun, playing at the Royal Alexandra Theater, this resulted in an extended run of the comedy until Saturday, August 6th. Simultaneously, Second City will be performed on schedule, starting on Thursday, August 4th, through Saturday, August 20th. Nor is timing any problem. Like Father will be performed 9:15 p.m. while Second City will go on at 6:30 p.m.

SCARY REVIVAL

In bringing Dr. Jekyll and Mr. Hyde to the Poor Alex Summer Theater (now being seen through August 6th), producers Vera Callow and Dorothy Spencer are reviving a story that has long been a favorite of horror addicts. Robert Louis Stevenson published the original story, The Strange Case of Dr. Jekyll and Mr. Hyde in 1886. Soon it was adapted for stage and then screen.

The present presentation is the script by Richard Abbott. Ron Halliday plays the title role, supported by Andrew Bassett Spiers, David Bolt, Elizabeth Ward, Robert Galbraith, Anne Smallridge, Lawrence Elion, Margaret Bergin, Pat Chicoine and Gerald Smith.

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RECIPE OF THE WEEK

SPINACH SALAD

2 pounds fresh, tender spinach
1½ tablespoons soy sauce
1½ tablespoons sesame oil
1½ teaspoons sugar
½ teaspoon monosodium glutamate
⅓ teaspoon salt
⅛ teaspoon minced garlic (optional)
2 tablespoons tosted sesame seeds.

Pick oven the spinach to remove any tough stems and rinse in cold running water. Drop into boiling water. When water returns to a boil, drain the spinach. Let it stand to cool, then squeeze to remove excess moisture.

Cut the spinach into one-and-one-half-inch lengths. Combine the remaining ingredients except sesame seeds and pour over spinach. Toss until spinach is well coated with sauce. Chill.

Sprinkle with sesame seeds and serve. Yield: eight servings.

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The Council of the City of Toronto, through the Department of Parks and Recreation, in conjunction with the Toronto Musicians' Association, through a grant from the Trust Fund of the Recording Industries and the Toronto Daily Star, are pleased to announce the following programmes:

SUNDAY, JULY 31st

2.30 p.m. — **HIGH PARK:** Queen's Own Rifle Band under direction of Capt. W. T. Atkins. Guest Artist: Betty Weir
2.30 p.m. — **KEW GARDENS:** 48th Highlanders Military Band including pipers and dancers under direction of Capt. D. Keeling
2.30 p.m. — **WILLOWVALE PARK:** Ellis McLintock Orchestra — Guest Artists: Remo Marinucci, Betti Orsatti and Dancers
5.30 p.m. — **HIGH PARK:** Organ Recital featuring Ronnie Padgett
7.30 p.m. — **EARLSCOURT PARK:** Horace Lapp Group & Singers — Variety Concert
8.00 p.m. — **EXHIBITION PARK (Main Bandshell):** Pops-Symphony — Conductor: Boris Brott. Guest Artist: Sylvia Grant.

MONDAY, AUGUST 1st

8.00 p.m. — **EXHIBITION PARK (Main Bandshell):** Special — "Brigadoon" under direction of Mr. Horace Lapp
8.30 p.m. — **RAMSDEN PARK:** Square Dancing — Bob Scott Orchestra

TUESDAY, AUGUST 2nd

8.00 p.m. — **ALLAN GARDENS:** Royal Regiment Band under direction of Lieut. S. Clark
8.30 p.m. — **WITHROW PARK:** Square Dancing — Bob Scott Orchestra

WEDNESDAY, AUGUST 3rd

12.15 p.m. **NATHAN PHILLIPS SQUARE:** Country Style Concert featuring Bob Scott Orchestra, Harold Harton and Elan Stuart.
8.30 p.m. — **RIVERDALE PARK:** Folk Singing and Hootenanny featuring: Allan Ward Trio, Michael Sherman, Allan MacRae, Vikky Taylor and Klaas Van Graft.
8.30 p.m. — **MONARCH PARK:** Square Dancing — Bob Scott Orchestra
8.30 p.m. — **DUFFERIN GROVE PARK:** Square Dancing — Angus MacKinnon Orchestra

THURSDAY, AUGUST 4th

7.30 p.m. — **EGLINTON PARK:** Jazz Concert featuring: Pat Riccio and His Orchestra
8.00 p.m. — **NATHAN PHILLIPS SQUARE:** 411th Squadron, R.C.A.F. Band under direction of F/O B. Clark. Guest Artist: Joanna Mele
8.30 p.m. — **HIGH PARK:** Square Dancing — Bob Scott Orchestra
8.30 p.m. — **KEW GARDENS:** Square Dancing — Al Ward Orchestra

FRIDAY, AUGUST 5th

8.30 p.m. — **RIVERDALE PARK:** Round Dancing — Mart Kenney Orchestra.

SUNDAY AUGUST 7th

2.30 p.m. — **HIGH PARK:** Originals Club Band under direction of Mr. G. Anderson. Guest Artists: Shan Clifford Dixieland Group
2.30 p.m. — **KEW GARDENS:** Toronto Garrison Artillery Band under direction of Capt. M. M. Dunmall. Guest Artist: Joyce Sullivan
2.30 p.m. — **WILLOWVALE PARK:** Horace Lapp Group and Singers — — Variety Concert
5.30 p.m. — **HIGH PARK:** Organ Recital featuring Ronnie Padgett
7.30 p.m. — **EARLSCOURT PARK:** Benny Louis Orchestra. Guest Artists: The "Rogues".
8.00 p.m. — **EXHIBITION PARK (Main Bandshell):** Pops-Symphony Concert — Conductor: Victor Feldbrill. Guest Artist: Ilona Kombrimck

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Of Obligations

DR. ROSE N. FRANZBLAU

QUESTION: I am so aggravated. I have a girl friend, my neighbor, who has a child of 2 years—same age as mine—and has just given birth to another. I have entertained and been entertained by her mother. Several times my girl friend's mother has bought my daughter gifts.

Now that my girl friend has a new baby, I asked my mother to buy the new baby a gift. She laughed at me. She says she has never spoken more than two words with my friend or her mother. She says she would never have known there was a new baby if I hadn't told her. My mother says she only gives gifts to her family and friends, not to my friends or acquaintances whom she barely knows.

I told my mother that I was ashamed to have to make an explanation to my girl friend that my mother was too cheap to buy her a gift, when her mother has bought one for my child. My mother says this is my obligation, not hers.

I'm surprised because my mother is very generous not only to me, but to her whole family and all of her friends.

ANSWER: Little ones may like the parents' friends and even call them auntie or uncle. They may like the attentions and the gifts they get, but only up to a certain time. When they are grown they want no part of friendships handed on from one generation to another, precious as the whole idea may be to the parents.

But even while rejecting their parents' friends, the youngsters want their own friends accepted and treated like members of the family. There may be a radical change in the kind of friends chosen as the youngster grows up, but each new batch brought into the house must be accepted and welcomed by the parents.

* * *

Some children want parental approval for the friends they bring home, but will allow no contact at all between the parents and the friends. The wish of the parent to know a friend better is seen by the growing youngster as intruding behavior and an indication that the parents want to woo or take the friend away.

You have been very friendly with your friend's mother and the gifts given your child were tokens of appreciation for the hospitality and warmth you extended to her mother.

Despite your mother's acknowledged generosity, you still feel that she withholds herself in ways that are very important to you, as for instance, in not accepting your friends the way your friend's mother accepts you. If this is not the case, perhaps your friend has not extended the same hospitality to your mother that you did to hers.

* * *

The fact that your friend's mother gives your child gifts does not impose any obligation upon your mother to do the same, unless the conditions are alike. She cannot be required to pay off obligations which you incur.

The next time your mother visits you, you might invite your friend over so that they may get to know each other. When your friend senses the generosity of her spirit, she will no doubt want to entertain your mother.

ARE STYLES REALLY DIFFERENT?

By RUTHIE

It's amazing to note the cycle of evolution in women's clothes. If you're only twenty or even thirty, you think styles change so drastically from year to year. But just hit forty, and things begin to look mighty familiar.

Take hats, for instance. Have you noticed how some of them look like helmets, they hug the head and swoop along the back of the neck? Ugh! I think they're awful.

Yet, when I was a teenager, we wore the identical style. In fact, I showed the kids a small picture of me wearing one. You should see that *geshtell* (look). And I thought at the time it was so ducky. I wore it with what was called the Man-ish Bob. (On second thought, the hat may have been an improvement after all.)

* * *

Do the new mini-skirts shock you? Come on, now. Most of you gals must remember the short skirts we wore just before the New Look entered into the picture in the mid-forties. It was nothing to be exposed to dimpled knees, knock knees, bony knees, fat knees, housemaid's knees, all kinds of knees.

I know, whenever I rode a subway, I kept my handbag dangling over my knees to cover the area seen by the hiking skirt. That too was the time you learned to sit like a lady—knees together. Because if you happened to sit opposite someone who couldn't control her posture—*nu*, it surely was a sight.

And then the New Look became the fad. Skirts ran down almost to the ankle. That was really a boon for the girl who had thick ankles or piano legs. And it wasn't such a bad sight at that. Because the longer the skirt, the lower the neckline. Remember the rolled Cowl Neck? What a show if you just leaned over!

At that time, we also wore gold shoes for everyday wear. Silver was popular too. Some were combined with black suede. Ankle straps were the rage. They were so attractive. Except that they were worn even to take out garbage — in other words, done to death.

But that's the one commodity where a return of style is welcome.

* * *

Don't think, though, that there's nothing new today.

Did you read last week the item about ladies' bras? They're being made in larger sizes, thanks to vitamins and such.

I remember a time when anything bigger than size 34 was considered scandalous. If you were unfortunate enough to have a fuller bosom you felt like hiding.

Today nobody even notices size. It could be 36, 38, B cup, C cup—what's the difference if you're in proportion?

* * *

That's the nicest thing about this generation—no selfconsciousness, no complexes, no inhibitions. And it's good. Because instead of wondering if anybody told you to go to Hades, you hear it and you're sure about it. Whatever bothers you gets out of your system, and that's what the psychiatrist wants, isn't it?

(Copyright CJN, 1966)

The Lady Who Edited First Jewish Cook Book

By John M. Staftesley

Cookery books are not usually thought of as the centre of a mystery — although, perhaps many recipes have mysteries as their centre! Yet for over a century a mystery seems to have existed about the authorship of the first Anglo-Jewish cookery book.

In June 1846, after an anticipatory advertisement by a London printer, Samuel Meldola, had been published in the "Jewish Chronicle" and the "Voice of Jacob", a nicely produced volume of some 250 pages appeared, entitled, in full Victorian flavour, "The Jewish Manual; or Practical Information in Jewish and Modern Cookery, with a collection of Valuable Recipes and Hints Relating to the Toilette". No author's name was given, onl ya demure attribution, "Edited by a Lady".

There has been speculation from time to time over who this "Lady" could have been. From the contents, it is obvious that she was not unaccusomed to the refinements of life, from good food to health care, including "Effect of Diet on the Complexion" and, finally with some inmpeccable psychology, "Influence of the Mind as regards Beauty." How can one take exception to, for example, her sentiment that "fretful, envious, malicious, ill-humoured feelings must never be indulged by those who value their personal appearance, for the existence of these chronic maladies of the mind *cannot be concealed*."

A preface explains the book. "Among the numerous works on Culinary Science already in circulation there have been none which afford the slghtest insight to the Cookery of the Hebrew kitchen.

"Replete as many of these are with information on various important points, they are completely valueless to the Jewish housekeeper, not only on account of prohibited articles and combinations being assumed to be necessary ingredients of nearly every dish, but from the entire absence of all the receipts peculiar to the Jewish people...."

And so we have the frist kosher cook-book.

If you think, however that there are recipes for many of our usual delicacies, blintzes, latkes, chopped liver, tsinnes, biegels, etc., you will be disappointed. These were the days before the Russian pogroms sent waves of Jewish refugees into the Western world, bringing with them of course, their own European food concoctions. Here, rather, are Sephardi, Dutch and English recipes.

You will however, find "Haman's fritters," fried matzo and other Passover tasties, and, as is to be expected, besides meat, numerous fish dishes. And there is only a vague relationship between "sopa d'oro" and our Askenazi mothers' **goldner youch.** Nor is "a Luction" juest a cockney way of saying lokshen — it's a sweet dish that can also be called "a Rachel." If you really want lokshen, you will be happy to read that "vermicelli is very well adapted for" chicken broth.

No Jewish cook-book is complete without cheesecake recipes, but its one is mystifying:

"Warm four-ounces of butter, mix it with the same quantity of loaf sugar sifted, grate in the rind of three lemons, squeeze in the juice of one, add three well beaten egges, a little nutmeg and a spoonful of brandy; put this mixture into small tins lined with a light puff paste, and bake."

And cheese....?

On heath matters our "Lady" is not always I feel **en rapport** with present-day ideas. She is all for the exhortation, if not quite in the same words, to "drinks pinta", but her milk porridge for invalids is advised because, it is "extremely nutritive and fattening," and the drinking of milk, she helpfully promises everyone, "promotes plumpness."

Who was this "Lady"? The mystery has been solved. In the "Jewish Chronicle" of October 10, 1962, appeared a report giving the view of the Chief Rabbi, Dr. N. M. Adler, on the form of an endowment in memory of a Jewish lady who had just died: that the interest should be

(continued on page 8)

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In the Card of Thanks by Mrs. Paula Makower, on page 5 of The Canadian Jewish News, July 22nd, in the 4th line, it should have read, "among those ladies who devote their time," and not "who use their time".

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